1: Titiev E-5 (1948) 1951 SG4 Araucanians SG4
Mapuche-Huilliche

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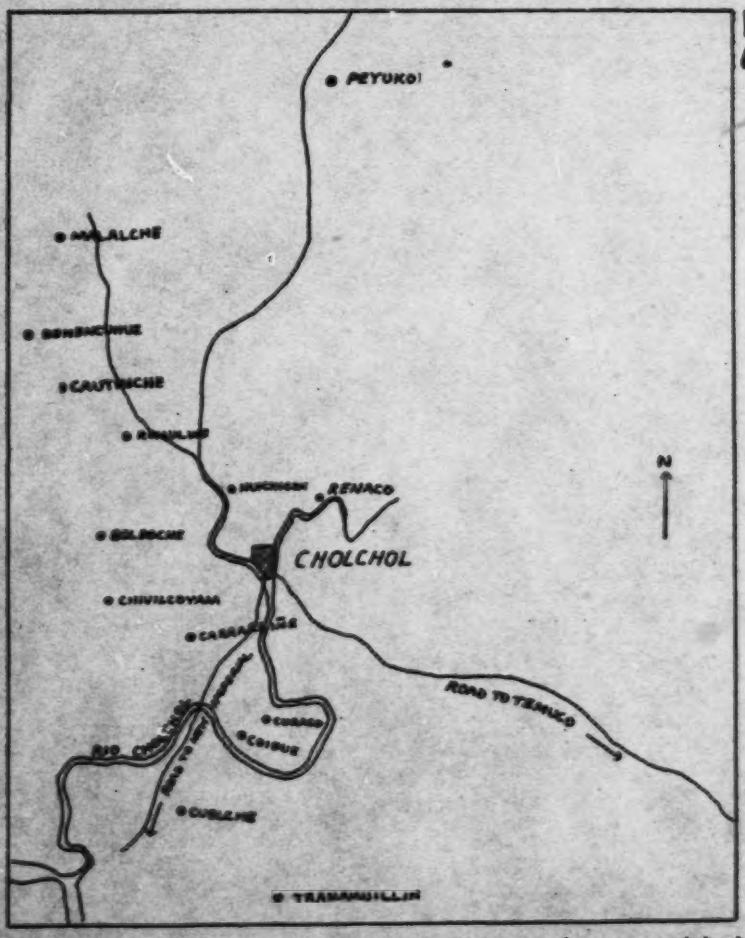

FIG. 1. Reservations near Cholchol. Redrawn from an original sketch loaned by the Reverend Harry Donaldson, of the Misión Araucana. Only reductions mentioned in the text are noted. They indicate the density of reserves around Cholchol. Locations are approximate.

does who sought refuge in the unpoliced sectors of the Frontera. Not all of these invaders were killed, and, in the course of time, some of them married Araucanian women and gradually demon-

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1: Titiev E-5 (1948) 1951 SG4 Araucanians SG4
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They were his heralds or trusted messengers and were used particularly for carrying on negotiations with other head men. They had to have excellent memories in order to transmit messages precisely, and it was necessary for them to be good orators so that they could deliver their communications effectively.[46] They traveled in pairs to check the exactness of each other's statements, and in the hope that one of them could get through to a destination even if his partner were waylaid or killed. A clever *werken* was likely to be chosen to replace a deceased *loñko*, and it is altogether probable that service as a herald was considered the best training for a future chief.

The traditional system of chieftainship, whatever may have been its vicissitudes in times past, received a deathblow when the practice of allotting reservation lands in severalty began. At the beginning of the reservation period, when each recognized chief of a kinship unit (presumably a *lof*) was given a *título de merced* on behalf of his group, the position of *loñko* seemed to be strengthened. When, however, one reduction after another was subdivided and titles were distributed to particular landowners, chieftainship lost its main support. As more and more individuals acquired their own property, they tended to follow their own inclinations without seeking the advice of elders; and as more and more homesteads were built on separate land holdings, the older pattern of large unilocal residences disappeared. Furthermore, partly through government and missionary pressure, and partly because they no longer have a monopoly of wealth, chiefs cannot indulge in large-scale polygyny and can no longer hope to beget large numbers of followers. Such as it was, the old order of chieftainship is gone, and no new form of leadership has yet emerged.[47]

[46] Examples of the style in which *loñkos* and *werkens* spoke may be found in Augusta, 1934, pp. 9–13.

[47] Occasionally, a politically conscious Araucanian is a candidate for national office on a platform designed to win the support of his fellow tribesmen. A few Araucanian deputies have been elected, but rural natives regard them with suspicion.

10: Hilger E-5 (1946-1952) 1957
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000 ordinarily succeeded him. If the oldest son was a minor, the deceased father's brother or nearest male relative assumed the office until the son grew up. If the deceased left no male offspring, the office went to one of the nearest consanguineal or affinal kin. In some cases, where the heir was unfit or incompetent, some other man would assume the office.

Decisions regarding peacetime affairs and warlike undertakings were usually made in conferences of the responsible men and sub-heads at the house or meeting-ground of the head or "chief" after free expression of views and by common agreement.

648 At the time of the present study the Araucanians were adjusting to the general laws of Chile, both provincial and national, and to regulations laid down specifically for them by the Chilean Government.

177 Basic customs of the early government, however, were discernible.
622 The head of the Araucanian local unit of government is, as formerly,
627 the ülmen, now generally spoken of as cacique (the Spanish word for Indian chief); as in former times, the cacique is assisted by a man of his choice, known as lonko. The cacique is looked to for leadership when it is required. His powers of law interpretation, however, have been taken over, to a large degree, by Juzgodos de Indios (Chilean courts of justice for Indians) and those of law enforcement by the carabineros (Chilean police guards). In the early days the cacique could inflict death as a punishment in certain cases. The legislative power, which formerly rested in the male population acting as a body, still functions today, but is restricted largely to passing petitions on to the Chilean Government.

657 A part of the land traditionally occupied by the Araucanians has
648 been made secure to them by the Chilean Government and is known by
621 the Spanish word reducción. Chilean regulations for Indians affect the entire reducción. The Araucanians themselves know the boundaries of the reducción and respect the Chilean regulations regarding Indians, and, with the cognizance of the Chilean Government, carry on within the reducción, in modified form, their traditional government in political-economic units known as witran mapu. A witran mapu [423] consists of the land laid claim to, occupied, and cultivated by a group of related families, plus the land owned in common by them. Common land is wooded land, within the area of occupancy, not yet cleared for grazing or agricultural purposes. Each witran mapu has a name. The related families within a witran mapu are known as a kunpém. There are no villages.

621 The cacique of Alepúe gave the following list of witran mapu in Alepúe area today and the related families in each: Alepúe, family Lienlaf; Chan Chan, family Martín; Pelluco, family Imigo; Mehuin, families Huecheman, Mauelpán, and Marilaf; Maiquillahue, family

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628 of a land dispute. The two caciques then planned together how to get the murderer, and how to punish him." Today such disputes are taken to the Chilean civil authorities for punishment or settlement. Also, if land disputes arise between persons from different witran mapu, Chilean civil engineers are hired to establish a boundary. At the Coñaripe meeting of February 9, a controversy which had existed for some years past regarding a boundary line between Mapuche in the Coñaripe-Lliuco area and those of the Llancahue settlement was discussed. Mapuche on the Llancahue side of the boundary had cultivated not only the land on their side, but also that adjoining it on the Lliuco side. The men at the meeting decided to hire Chilean engineers to fix the boundary line.

648 As previously stated, in recent times the Chilean Government has taken the enforcement of law and order upon itself and, hence, a ●657 cacique no longer has these responsibilities. The Araucanian country, like all parts of Chile, has its allotted resident Chilean police guard, the carabineros. Offenses such as theft, destruction of another's property, and injuries received during quarrels, are reported to them, as are also violations of laws, such as neglecting to keep fences in repair and thereby permitting animals to do damage to crops, or not building prescribed gates in fences that cross bridle paths. They gather evidence, hold hearings, and give orders. If their efforts are unsuccessful, reports are sent to authorities at Government seats in the area, and the case is tried by the Chilean courts of justice for Indians (Juzgado de Indios). Such courts were established, within recent years, in the towns of Victoria, Temuco, Nueva Imperial, Pitrufquén, and Valdivia. Murder is reported at once to these seats, and action is taken there.

FRANCHISE AND TAXES

666 An Araucanian man today may, and does, vote in all Chilean elections and affairs, provided he presents a carnet at the polls—that is, an identification card issued by the Chilean Government, a requirement for all voters in Chile. Women possessing a carnet may vote in local elections but not in general elections. No Araucanian woman was known to have voted at any time. Few of them ever leave the area in which they reside. Araucanian men had voted in the 1946 Chilean presidential election.

65! A tax is levied against land owned by Araucanians, something the Araucanians find incomprehensible and talk about with animated resentment. "I must now pay the Government 1,000 pesos in tax. For years, I have had to pay the Government for land that belongs to me,